

# The American Friend

Old Series  
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Vol. XVIII. No. 1

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AN EDITORIAL

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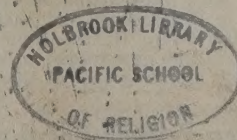
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## ON THE HORIZON OF THE CHRISTIAN CHURCH

### EDUCATION BY RADIO PROGRAM SERIES

The Voters' Service, a non-partisan radio service of political education conducted by the National League of Woman Voters and the National Broadcasting Company, is broadcast from WEAF, New York City, and heard over associated stations of the National Broadcasting Company. Introducing the 1930 series, January 7, from 6:45 to 7:15 p. m. (Eastern Standard Time) will be an address on Education by Radio by Hon. Ray Lyman Wilbur, Secretary of the Interior, who will be introduced by Judge Ira E. Robinson, Chairman of Federal Radio Commission. Other addresses scheduled for the month are: January 14, What has been happening in Congress and in Foreign Affairs; January 21, New Trends in Government and the New Commissions; January 28, Recent Developments in Tariff Legislation and New Trends in Business. February topics will include New Aspects of the Tariff and Economic Measures before Congress, while March programs will be devoted to a Citizenship School on the Citizen's Relation to Government. These talks will be made to everyday people by everyday people who have found real adventure in their citizenship experiences. Beginning with January 21 the program will be run from 7 to 7:15 p. m. (E.S.T.).

### BLAZING A NEW TRAIL IN MODEL CITY

Radburn, New Jersey, the "model city" now being built as a suburb of New York, on the evening of December 12 was the scene of an installation of a minister which is believed to be without parallel in church history. Five denominations participated in inaugurating Rev. Deane Edwards into a pastoral office in which he is to serve equally all five of these bodies. The communions which share the enterprise are: Presbyterian, Episcopal, Methodist, Reformed and Congregational. Through their area or district organizations, they have each made an ap-

propriation toward the minister's salary, with the understanding that he is to function in behalf of them all in a continuous survey of the religious interests of the new families as they move into town and in providing for worship and religious education until such time as the community reaches a size demanding more than one congregation. The religious program for the new community is under the direction of the Radburn Council of Religion, which is made up of representatives of each of the cooperating communions, with additional representatives from the Federal Council of Churches, the Home Missions Council and the New Jersey Council of Churches, and representatives of the community itself. No church edifices have as yet been built, and it is agreed by the several denominations that they will not compete with each other in building, but will work out a cooperative plan for the occupation of the community when the present and prospective residents have had an opportunity to decide what type of churches they desire and need. Special provision is made for liturgical worship for such groups in the community as may desire it, while at the same time they join in the general cooperative plan. The sermon at the installation service was preached by Bishop Francis J. McConnell, President of the Federal Council of the Churches of Christ in America. The Chairman of the Radburn Council of Religion is Rev. Edwin S. Carson, one of the Episcopal representatives of the Diocese of Newark on the Council.

### DRESSMAKERS AND FREE SPEECH

A rather unique incident in the struggle of the dressmakers in New York to organize to better their conditions drew first-page attention in the press. After the police had arrested representatives of the International Ladies Garment Workers Union and some sympathetic students from Union Theological Seminary for distributing pamphlets and notices of a meeting of the union, to be held in the Central Y. W. C. A. on November 13, the gathering had as one of its speakers Miss Charlotte Tuttle, daughter of the United States District Attorney of New York. Miss Tuttle is a Vassar student whose sympathies with women in industry were aroused by experiences last summer when she herself worked in a factory. She accepted the invitation to tell the meeting of her conviction of the need for the American principle of collective bargaining. When the meeting opened, District Attorney Tuttle was among those present and sat in a front row. "I had a long-standing engagement for this evening," he said before the meeting, "but I am getting off long enough to hear my daughter and be on hand in case anyone attempts to interfere with the right of free speech."

### AIR TRANSPORTATION AND MODERN LIFE

Occasional air disasters should not be allowed to obscure the fact that the air has been conquered—that air transportation is a part of the way of modern life. Thus we are told that every day in the United States commercial planes travel about 85,000 miles and make stops at 206 cities. About a fourth of this mileage is covered at night since radio beacons and blinker lights make 10,000 miles of air lanes safe. One thousand planes are in daily use carrying mail and passengers in the United States. The mechanical progress that is being made is evident as one reads the following statement: "The open plane, in wide use in passenger operations twelve months ago, has given way entirely to cabin planes. Open planes adaptable only to air mail and express carrying have been developed permitting a cruising speed of 135 miles an hour and carrying 2,000 pounds. Operators a year ago felt fortunate if cargo planes could be flown 100 miles an hour with 600 pound load."

## After Christmas—What?

### *Why, New Year's Resolutions!*

**Number One**—During the year 1930, I resolve to seek earnestly for the facts concerning the missionary work of Friends, and to interest others in learning the facts.

**Number Two**—I resolve to pray daily for the workers and the work of extending Christ's Kingdom at home and in other lands.

**Number Three**—I resolve to share my time, strength, and material possessions that this important work may not suffer for lack of workers and funds.

Just sign your name to these New Year's Resolutions and mail to the Mission Board Office. Your missionaries will be encouraged to know that you are standing back of them in their work.

### American Friends Board of Missions

101 S. Eighth St. Richmond, Ind.



# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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## How About Re-Election?

IF YOU were to resign today, would you be re-elected, tomorrow? We propose this for a New Year's reflection. It is not original with us—we heard the searching inquiry thrown out recently in an address given to a representative group of business and professional men, and we shall repeat some of the suggestions then made in adapting the idea to a fitting revelry in the dawn of a new year.

A dramatic event in American political history served as the text and background for the pointed query. Roscoe Conkling, representing the State of New York, was one of the brilliant and dominating personalities in the United States Senate. He was as haughty as he was gifted, and his rapid rise to great political power, in state and nation, was accompanied by an imperious attitude which was but too suggestive of his unlimited self-confidence and self-esteem. Finally, he clashed with President Garfield on a federal appointment in New York. In high dudgeon the Senator resigned his seat in the Senate, taking it for granted that the New York State Legislature would promptly re-elect him, thus giving him vindication and administering a rebuke to the President. Imagine his surprise and humiliation when his State chose another to fill the vacancy created by his resignation. He lived and died a disappointed and an embittered man. He misjudged his usefulness and his strength. Having resigned, he could not be re-elected.

Few of us are in political life, but whatever our connections, the implications are the same. In whatever niche we fill, are we doing our work sufficiently well that we could be re-elected? This applies, most obviously, to all who hold positions of any kind by appointment, whether in the field of business, or of professional or religious work. Of course no one is indispensable in any capacity. Granting this, the serious query is appropriate—how nearly indispensable are we, how greatly desirable are our services, judged by the quality of the work we are doing? How may we make our services more desirable—not for the selfish motive of making our personal position more secure but for the greater benefit we may render? Are we sufficiently conscientious in the type of service we offer? Do we give the "last full measure of devotion" to the interest or cause we serve? Certainly these are timely reflections.

But there is the broader field in which the inquiry may be pressed even more intimately. There are numerous personal relationships in life, common to all of us, from which, for varying reasons, we cannot resign. Nevertheless, even here, we may well pause

occasionally and ask ourselves whether, if we were able to resign in this capacity or that, we could be re-elected.

What if we were to resign our places as citizens in our respective communities? We are not raising the question as between good or bad citizens as commonly interpreted—between citizens generally law-abiding and inoffensive and citizens who are troublesome to the public. Such classification is obvious and is meaningless here. Are we a positive force in our neighborhoods for the best things? Does our actual performance, in terms of devotion, courage and personal service, measure up to the reputation we like to maintain for ourselves? Do we accept hard tasks which people generally shirk? Do we have a reputation for faithfulness in seeing the things through which are entrusted to us? Are we generous to the extent of our ability in supporting community enterprises?

To narrow our inquiry slightly—what if we were to resign as neighbors? Just suppose that we were to put out the word that we were moving out of our immediate neighborhood. And suppose that an unknown and secret ballot were taken on the part of our neighbors up and down the street or on nearby farms, as the case might be—what would be the result? Would we be re-elected or would there be a general feeling of cheerful resignation and relief? In either case, why? Perhaps a little serious contemplation on the essence of true neighborliness would be helpful.

More closely yet, the inquiry may be pressed. We enter the more intimate sanctum of the home. Strange as it may seem, here it is that in the most vital, most important relationships of all, we take things for granted most easily. In the Friendly circles for which we are writing we assume that our home connections are fixed. We do not entertain the slightest thought of severing them. But again, just suppose, as we used to do so much when children at play. Just suppose that as husbands or wives, as fathers or mothers, or as sons or daughters, we were to resign? No, not so quickly, please. Let's pause a little before the too ready answer. May we forget the readiness of other members of the family to save the family face in the community, which might prompt an immediate reply in favor of our re-election. Let's put aside all other considerations but this: are we actually fulfilling our family relationships of love and obligation in a way that really would warrant us in expecting to be re-elected? Perhaps, despite the manifest shortcomings of all of us—and others not



so manifest except within the home walls—most of us might secure at least a majority vote on general principles. There still remain pertinent questions for profitable reflection: in what specific ways may we strengthen our weak places in the home relationships—and how might we make our loved ones more enthusiastic in response were the question of our resignation actually raised?

In addition to our citizenship in the community and our relationship in the home, those whom we are primarily addressing have the membership connection in the Christian Church—in this case in the Society of Friends. What kind of members are we? In some organizations different kinds of member-

ships are held, in which persons are known variously as active members, honorary members, reserve members, sustaining members, associate members, life members, and so on. Applying these terms to our meeting relationships, how would we be registered individually, were our fellow-members to do the registering? Were we to resign would we be re-elected enthusiastically?

In any or all of these suggested connections, the question is not, of course, whether we should resign to win personal vindication or to test our strength of position. It is not a question of resignation but one of better performance. In all our relationships, may the latter be our goal for the new year.

## The Secret of Endurance

BY CHARLES M. WOODMAN

*"He endured, as seeing Him who is invisible."*—HEB. 11:27.

FIFTEEN HUNDRED and more years before the Christian era, an ancient Hebrew carried through, from the beginning to approximate completion, one of the great tasks recorded in ancient history. This task called for initiative, courage, endurance, faith, leadership, and genius of a rare type. The man came out of the wilderness, solitary and without help, possessing neither influence nor prestige. He caught the imagination of a whole people. He stirred to action some hundreds of thousands of laborers, caught in the meshes of an economic slavery. He faced single-handed the sovereign who held these people in his heartless grasp. He liberated them and led them to a wilderness mountain, where he taught them to know God. He gave them laws for personal life, for home, for social contacts, for a method of worship. He guided them for a generation, while they groped their way as a nomad people in the wilderness. He gave them a national consciousness, and led them to the threshold of their promised land.

In the opening century of the Christian era, a writer, in attempting to account for Moses' great work, let fall from his pen these words: "He endured, as seeing Him who is invisible." Here is the statement of a truth as applicable to the common man today, struggling with his common task, as it was to Moses and his great accomplishment. Within this brief sentence lies hidden a spiritual experience which contains the secret of human endurance. It is expressed in the language of a paradox. No man hath seen God at any time. God is never perceived by physical vision, and every Biblical reference to seeing God can only be a strong figurative expression of a vital and deeply controlling consciousness of extra-human spiritual reality and fellowship. The text presents to us for consideration, first, the quality of human endurance, and second, the spiritual experience that makes it possible.

I. The quality of endurance. In this man Moses is illustrated the ability to see a program through to the end, to finish a task that has begun, to follow a trail of life all the way, over mountains, through rivers, across desert plains, never swerving from the path. Here is illustrated the ability which enables a person never to turn back, when he has once placed himself behind the plow handles and has consecrated himself to follow through the furrow to the end.

This man endured himself. He himself was his greatest enemy. There was his stammering tongue. How could he even state what he wanted, to say nothing about influencing a royal court and gaining the following of a whole people? There was his overwhelming sense of inability and weakness. What was

his little ego, over and against that of Pharaoh, magnified by royal position and power and prestige? It is easy to tell others what to do. It is vastly harder to drive ourselves to the same task. He who endures himself, with his inconsistencies, his doubts, his inertia, his moral drag that turns the keen edge of conscience, that man has mastered something.

This man endured other people. He endured his people, in spite of their love of the golden calf, the materialism that shrouds heavenly ideals in mist and fog. He endured their change of mind, their burnt-out enthusiasms, their criticisms and misunderstandings, their inconsistencies, and petty complaints. He who endures other people, and smiles, and keeps right on with his task for them, has learned one of the secrets of life.

This man endured facts, the stern, hard, cold facts of life; not fancies, but facts, that had no resiliency. For forty years he, like thousands who have come after him, endured the facts of nature, the quest for a livelihood, the struggle for existence on the surface of some desert, the ambition for a place where the pent-up forces within himself could find expression, where his love for his people, his sympathy for human need could find contacts. Some facts we cannot change. Birth and death, suffering and sorrow, cold and heat, storm and sunshine, inability to reach life's highest goals, the slipping from our grasp of what we hold most dear,—these are some of the facts we must endure.

II. The secret of much endurance is a spiritual experience expressed in the phrase, "seeing Him who is invisible." What the paradoxical phrase means is pertinent for us to consider. It is evidently the ability to discover and appropriate, as active personal forces in the program of life, those invisible and intangible realities that make life holy, and make it sublime. For Moses and also for us, goodness is God's footstep; beauty is the fold of his garment; and truth is his habitual pathway. God is always available in these realms for him who would endure. The man who endures possesses a kind of clairvoyant spiritual sense, which needs no hypnotism, which seeks no table-dancing, which depends upon neither vision nor emotion. Such a man calmly recognizes a whole world of reality beyond the reach of what we see and handle and hear.

1. He who would endure appreciates the presence and availability of latent spiritual forces, everywhere within and about him. When the tight-rope walker in the circus uses a balancing pole to maintain his successful progress on his shak- ing pathway, he is doing in the realm of his business just what



the man concerned about his powers of moral endurance does when he reaches out for support and balance and poise to the wealth of spiritual reality which lies beyond physical touch and sight. The writer to the Hebrews calls this seeing Him who is invisible. The modern man may call this using Him who is invisible, or appropriating for personal use the spiritual forces of the universe. This added force for man's difficult walk in the paths of high ethics in business, and clean morals in social life, is always available for him who wills to endure.

2. He who would endure trains himself in the habitual use of these spiritual assets. They are a part of all his reactions. They automatically function when he faces a crisis. When a man walks to his business he does not concern himself with the movement of his feet, or the muscles that control them. He learned all that, and made it automatic, when he was less than a year old. The expert violinist gives little conscious attention to the movement and placing of his fingers on the strings of his instrument when he shares in the rendering of a symphony. By long and painstaking drill he has reduced his finger action to the realm of the subconscious. They automatically move here and there at the sight of certain notes on a sheet of music and at the suggestion of the baton of the leader. On the highways of human action, where men's weary shoulders are weighted with responsibilities that test the quality of the moral fibre in their character, and in the jarring notes of life, where the slip of a word sometimes, like the slip of a finger on a violin, will bring in the discord, only he who has habitually availed himself of the spiritual forces within his reach can endure.

The entire world has been recently stirred by the heroic accomplishment of Commander Byrd, in his airplane flight from Little America to the South Pole. He went and returned over a distance of eight hundred miles. He went over a mountain pass eleven thousand five hundred feet high, with peaks on either side, towering to fifteen thousand feet, and all these in the bitter cold, registering far below zero. In doing it, he used, among other instruments, a sextant, the sun compass, and the altimeter, all of which registered for him facts which he could neither see nor hear nor physically feel. What the airplane and its instruments did for Commander Byrd in his South Pole flight, the forces that make for righteousness and good will among men, and the spiritual forces of beauty and truth, will do for any man, sorely beset with human tasks to perform, and seemingly impossible loads to lift. There is a power that makes for righteousness. There is a light that points to fundamental spiritual reality. There is a love at the heart of the universe. "From everlasting to everlasting, Thou art God." Here lies the secret of endurance.

3. He who endures finds in these unseen realities the key to spiritual fellowship. A little boy and his father were listening in to a radio church service, coming to them from a distant city. After the prayer of the minister, during which they were reverently silent, the little boy asked, "Father does God have a radio?" Here was a question easily asked, and quite natural for a child, and the answer might be given glibly in the negative, but behind that question lies the quest of the ages, the often blind groping for an answer to the meaning and significance of prayer. Can man hold tryst with the Infinite? Can man fellowship with the Eternal? Man needs no radio, no external approach to answer yes to that question. "Speak to Him thou for He hears, and Spirit with Spirit can meet—Closer is He than breathing, and nearer than hands and feet." There have been those like Enoch, who walked with God. There have been those like Moses, who went into the mountain fastnesses to gather inspiration and wisdom by fellowship with the eternally spiritual, and who have come down to the level of the common life, not only with shining faces, but with life programs and consecrated loyalty, which have proved what words and theories have always failed to do. Such as these

have endured on the basis of a fellowship with an invisible reality, which for them was God.

There have been those who, following in the footsteps of the faith of Jesus, have seen glimpses of a light which was more than the light of day, glimpses of the light which for him was habitual spiritual communion, an earthly revelation of the heavenly reality which has made others than a Roman centurion, who saw him die, confess that he was the Son of God. Moses and Jesus endured as seeing him who was invisible. Who follows in their train?

Richmond, Indiana.

## The Rules of the Game

BY A. MORRIS CAREY

IT IS practically impossible to play any game really well unless one masters what might be called the "technique of the game." You can disregard "form," and play a fairly good third or fourth class game, but if you want to excel you must know and master the rules of "good form" and "good style."

In the old days of Cricket at Haverford, we were obliged to largely carve our game out of the solid, and the result was that we never did learn to play Cricket in the way that the men later on learned under skilled professional training. If one is to "play the game of life" properly, it is equally important to play it according to the rules of the game. It is most unscientific, most unintelligent to toss aside the experience and testimony of the past, which have formed themselves into certain well defined rules of successful living, and at least not to check up our plan of living our lives by the experience of men and women who have really made good in the past.

It is pathetic to see people throwing their lives unnecessarily away. Some of them are so absorbed in the little three-ring philosophical circus of their own creation that they practically have their backs to the great worth while game of life, and do not realize that such a game is being played, and successfully played, while they are engaged elsewhere. At the risk of being called "interfering" and "dogmatic," I venture to state what seems to me to be some of the established "rules of the game."

The first or one of the first rules for successful living is "a persistent cultivation of the spirit of unselfishness: unselfishness in the home, in the church, in our business or profession." Jesus was simply stating the experience of the ages when he said, "He that findeth his life shall lose it." We are living in a very luxurious self-indulgent time; men and women are gaining the things of this world, but they are losing their souls in the struggle for "things." We may not find unselfishness in a way to get rich in material things, but we shall be richer in spirit in proportion to our ability to put this rule of life into practice.

We can't get very far in successful living unless we avoid depressing and morally weak companionship, whether in real life or in the books that we read. Any one but a fool realizes he cannot associate constantly with evil companions, and "get by," but it is not so easy to realize that you cannot be constantly reading about evil people and evil things, and not be affected by it. Cut out weak depressing literature, and read about worth while things, especially about men and women who really made good. Read Lord Cromer's Life, John Bright's Life, Pasteur's Life, and the lives of other men and women who have played the game successfully.

A very important rule for successful living is to cultivate the spirit of "thrift." Thrift in the use of our time, our money, and whatever other resources we have. We waste a lot of time and money in things that are not worth while. We are living in a "spendthrift" atmosphere. Men are throwing their money around as if it were a lot of scrap newspaper, forgetting entirely that money is a trust, and should be used as such.



A very important rule for successful living is the "cultivation of the spirit of service;" service for those we love, but service also for the community in which our lot is cast. Every worth while person should make some very real contribution to the welfare of the community. Suppose everyone should say, and should have said in the past, "Let the community go hang," what kind of a world would we have to live in?

Another most important rule of the game is to develop a very keen sense of honor in our daily living, that subtle and more or less hidden type of character, which makes men absolutely truthful and fair and honorable in their relationship to their fellows, makes them pay their full taxes to the government, makes them pay their bills when they are due, makes them as true as steel in all business or professional contacts.

A very basic rule of the game is to follow the old adage, "Whatever is worth doing at all is worth doing well." A vast number of people fail to make good in life because of the formation of shiftless, desultory, superficial habits of working. Who are the men and women that we depend upon, and trust in our business and professional work? They are the men and women who do their work accurately, and have formed the habit of painstaking faithfulness in whatever work they do.

All this constitutes of course a pretty "large order," too large indeed unless one gets help from some other source than his own strength. There are two great currents in the ocean, which make themselves felt off the eastern coast of North America. One is the Gulf Stream which flows from the South up along the coast, and carries with it warmth, and tempers the whole climate of our eastern States. The other is the Arctic Current sweeping down from the North, and chilling to the bone wherever it flows. There are two great spiritual currents, one of them the "River of the water of life," which flows directly from the throne of God, warming, energizing and illuminating, all who get in contact with it; the other, a cold, worldly mechanistic spirit which chills and depresses and defeats those who give way to it.

If we are to have strength to play the game properly, we must in some way get and keep in touch with the spirit of warmth, and life and power, which comes from God. If we are losing out in life, why not experiment a bit in trying to conform to the "rules of the game?"

Baltimore, Md.

## Beautiful Things of God

BY WILLIAM C. ALLEN

**T**HERE are sordid things, ugly things, unholy things which must be recognized by the alert followers of Christ. However horrible, however dangerous, however despicable these things must, for our Master's sake and for humanity's sake, be fought and, if possible, destroyed. The Christian's warfare—if he is a genuine Christian—is a continual warfare. But while realities are faced, while sins and sorrows abound we must not cease to remember the delightful things, the beautiful things of God.

Close to our homes we see the swiftly flying swallow, the modest wren, the red-capped woodpecker, the friendly robin, the fussy blue jay, the iridescent humming bird. We harken to the liquid music of the wood thrush, the mellow tones of the meadow lark, the abandon versatility of the mocking bird, the winsome call of the partridge. These sights and sounds, across the well-trimmed sward or in the leafy cloisters of the woodland, remind us—when we stop to think—of the enchanting, the beautiful things of God!

The lovely garden walk, the square-cut hedge, the spicy shrub, the damask rose, the lowly heliotrope, the sweet alyssum, the fragrant geranium, the stunning canna, all witness to the artistic love of God. Our thoughts swiftly travel afield, we remember how the springtide is made gay with unnumbered thousands of varieties of wild flowers in the

desert places of Asia, America, Africa, Australia. We seem close to heaven at over 12,000 feet altitude in Colorado where, in winter, fifteen feet of snow may fall and where the wild wind often blows 100 miles an hour. Amid these rocks we stoop and caress the tiny plants, one inch high, with their cannot understand of the bewildering, beautiful things of God!

The falling mists, the summer showers, the diamond dew-drops, the fluttering snow flakes, the cumulus clouds, the dancing rills, the flowing rivers tell us of the secret laboratory wherein is prepared the physical phenomena lavishly distributed by the Almighty Hand. The salt sea-odors, the thunder of the surf, the moan of the sea, the limpid beauty of the tropic scene, the flecked splendor of the golden sunset, the roaring typhoon are to be registered among the majestic, the beautiful things of God!

We listen to the scientist who unfolds to us the wonders of the immeasurable heavens, the great suns that speed away from earth at the rate of hundreds of miles a second, the infinitude of stars compared to which our own sun is a veritable pigmy of light, a small part of the eternal and incomprehensible handiwork of God. We are dazed in the presence of such inexhaustible wisdom, we faintly glimpse what we cannot understand of the bewildering, the beautiful things of God!

The joys of elevating literature, the charms of exquisite architecture, the pleasures of enriching friendships, the willingness to distribute spiritual or material bounty, the soul silences possible even in a restless age are among the choicest gifts, the beautiful things of God.

And now it seems like one short step across a sunny brook into the mystic realm of the Spirit of God. We remember the diminutive seed which the Teacher spoke of, the seed of the Kingdom. When this is tended in our hearts, and watered by the Spirit, it grows—we hardly know how. It develops the fruits of goodness, the beauties of which never die. Men may deride it, and hate it, but its possessor retains a conscience serene and strong. We hardly dare speak of this vital principle as "a thing," because it is infinitely more. Yet, this abiding seed of the celestial Kingdom is one of the most mighty, one of the most beautiful things of God!

So we drive out of our thoughts the misfits, the passions, the sins and sorrows of humanity—how little are they in comparison with the wonderful works of God! The earth is full of his miracles, but the miracles of the Spirit are the most marvelous of all. The reconstructed life is a life of dignity and love. In the holy presence of Jehovah malignant passions are destroyed, temptations vanish, fears are stayed. The unutterable magnificence of the Universe is outmatched by the magic influence of the divine Spirit upon the minds and affections of men. Next to the sinless soul of Jesus, the chastened lives of his faithful followers are the most glorious, the most victorious of all the beautiful things of God!

Denver, Colorado.

## The Unknown Path

With both assurance and restraint, we go  
To blaze a path across the great unknown;  
The New Year calls and we would make our own  
Those things which help the mind and heart to grow,  
By days and deeds, until the face aglow  
And hands achieving values from seed sown,  
We make such progress in this human zone,  
Abundant grace received, we may bestow.  
Assured that He who guides will never fail  
To keep us from the wrong we can't prevent,  
We venture forth in faith and plight our trust;  
Restrained by love, they follow up our trail  
Who would with Heaven's blessings be content,  
And we make straight the path because we must.

JOHN R. WEBB.



# Shall Quakers be Barred?

## Editorial Comments on Margaret Webb Case

FROM various inquiries that have come to us, we are aware of a widespread interest among readers in the attitude taken by the press, particularly the religious press, toward the refusal to grant citizenship papers to Margaret D. Webb, Richmond Friend. At the time her case was decided, on November 20, the local press of Richmond doubtless out of fancied consideration of Margaret Webb, said practically nothing regarding the decision. Since local newspaper men represent the national press associations and outside newspapers, no general publicity was given the case.

At the time we prepared the news and editorial material covering the case for publication in THE AMERICAN FRIEND, we sent advance copies to several religious and liberal periodicals, giving them the privilege of making whatever use of it they might care to, if any. While we do not know to what extent editorial comment on the case has been made, we have caught some expressions in our exchanges and shall try in the following paragraphs to reproduce its high points and general spirit.

The *Christian Science Monitor* under the question which gives title to this article said:

"With the Decision of District Judge G. H. Hoelscher, denying citizenship to Mrs. Margaret Dorland Webb, of Richmond, Ind., one phase of American history has turned a full cycle. It has gone from the early days of persecution, when the inhabitants of New England showed their aversion to Quaker colonists by hanging some of them on Boston common, through the story of William Penn and his sylvan sanctuary, by way of the inception of the anti-slavery movement under John Woolman and Benjamin Lundy, down to the universal honor accorded during the days of Quaker relief in Europe, and back now to this decision which holds that the United States Supreme Court has made conscientious members of the Society of Friends ineligible for citizenship. Here is a record that will jar the complacency of many Americans.

"There was no trace of animosity between the judge who passed on her case and herself. They were friends; the judge expressed his readiness to grant naturalization at a hearing held last March. The naturalization commissioner, however, demanded that action be held up until after the Supreme Court had passed on the case of Madame Rosika Schwimmer. In the light of that decision, rendered last May, Judge Hoelscher has now virtually decided that a Quaker is ineligible for citizenship . . .

"The rulings in the cases of Madame Schwimmer, Mrs. Webb and Miss Graber, when taken in connection with the decision that denied citizenship to Professor Douglas MacIntosh, of Yale University, are of far-reaching importance.

They bar the door of citizenship against the professed pacifist, the member of a pacifist religious group, or even a war veteran who would maintain the right of private judgment as to the justification for a war. They put the Nation in the position of demanding that all citizens be ready to go to war, at the very moment when by the Kellogg Pact it has led the world in renouncing war.

"We have no desire to question the legal basis of the decision which denied citizenship to Mrs. Webb. If the position of the Supreme Court in the case of Madame Schwimmer covers all such questions, as the judges of inferior courts apparently believe, a clarification of the law regarding naturalization would seem to be needed. Did the Constitution-making fathers intend to debar Quakers from American citizenship? Do a majority of American citizens desire that persons with character qualifications like those of Mrs. Webb should be excluded? The same tests would have barred out the mother of Herbert Hoover!"

Under title of "Women, War and Citizenship," the *New York Times* for December 12, referring to the Martha Graber case in which she, a Mennonite, when pressed to say whether she would fight, replied: "I cannot kill, but I would be willing to give my life," comments thus:

"It is hard to see what more can be required as a test of loyalty. But it did not satisfy the judge. He insisted on the hypothetical case of her being asked to take up arms in defense of the United States. Russia, to be sure, has occasionally had woman soldiers. In our own history, one or two women, disguised as men, have taken part in battles. But never has there been any question of drafting them. To insist, therefore, that an applicant for naturalization be willing to bear arms is to demand what has never been required of her feminine fellow-citizens.

"The oath as amended in the naturalization act of 1906 provides that the applicant declare that he 'will support and defend the Constitution and laws of the United States against all enemies, foreign and domestic.' But this oath was framed at a time when naturalization of women was rare save through family relationship. It has been suggested that it be so phrased as to exempt women even by implication from the obligation to bear arms. If the super-patriotism of the Ohio judge who grilled this would-be American citizen, and who rejected as inadequate her statement that she would gladly sacrifice her life for the United States, serves to focus attention on this entire problem anew it will not have been in vain."

Likewise, *The Nation* for December 11, says:

"Kill or stay out seems in a fair way to become the rule of the federal courts in the matter of naturalization, notwithstanding that the Kellogg treaty abolishing war 'as an instrument of national policy' is now a part of the law of the land which judges, district attorneys, and

other federal officials are sworn to uphold. Margaret Dorland Webb, a Canadian-born Quaker who has lived for twelve years at Richmond, Indiana, has just been refused naturalization by Federal District Judge Hoelscher because of her unwillingness to fight even 'if the law were changed compelling women' to do so . . . The *Beloit Daily News* reports the refusal of naturalization to a Russian priest at Medford, Wisconsin, because his religious convictions forbade him to bear arms. We wonder what the Wickersham commission will have to say about these and similar cases when it comes to report on the lawlessness of the courts."

The *Christian Century* for December 4, in an able editorial entitled "Only Killers Need Apply!" says:

"Accumulating absurdities mark the effort to bolster up the waning prestige of war by excluding from citizenship persons who are irrevocably committed to peace. To the famous case of Madame Rosika Schwimmer is now added the case of Mrs. Margaret Dorland Webb, which brings the issue to a still sharper focus . . . Remember also the case of Professor Mackintosh, to whom citizenship was denied, though not a pacifist, because he would not swear to support any and every future war regardless of his own judgment as to its justice.

"Perhaps the most notable feature of this case was the fact that the court evidently felt that its action was virtually determined in advance by the Supreme Court's decision in the Schwimmer case. 'It all seems to come down to the Schwimmer case, upon which the Supreme Court has spoken.' By that decision it was held that the duty of citizens to defend their country by the use of arms is a fundamental principle of the Constitution. . . .

"It would perhaps be beside the mark to say that this decision was bad law. But one thing that can be said about it with no disrespect to the legal learning of the eminent justices is that it was essentially the enactment of a new law. It was not, in any proper sense, an interpretation of the constitution with respect to a matter requiring deep knowledge of jurisprudence. It was virtually the putting of a new statute upon the books. For a century and a half, the United States has had in the body of its citizenship considerable numbers of persons who were conscientiously opposed to the taking of life, and it has not only retained in its citizenship those who were born here but has admitted others by naturalization. The value of these persons to the country has vastly outweighed whatever disadvantage or inconvenience may have arisen from the existence of a group not available for active military service. . . . Quakers, Mennonites and independent pacifists have never constituted a measurable weakness in the national fabric, even from the strictly military standpoint, and they have added strength from every other standpoint. There has been a law requiring all applicants for citizenship to swear true faith and allegiance to the government, but there has



been no law requiring them to swear that they will kill if ordered to do so. If such a law exists today, as Judge Hoelscher believes, it has been enacted by the Supreme Court. That the method of that enactment was a decision that the constitution meant that all the time, does not keep it from being in essence a new law.

"The situation presented by the introduction of that new law into our legal system is one of the utmost gravity. It puts the alleged duty of fighting above every other duty of citizenship. This is the one specific requirement singled out for emphasis. All the other essentials of good citizenship are passed over in general terms, subsumed under the vague category of 'true faith and allegiance.' But the duty of shedding blood cannot be taken for granted. It is not enough that the applicant affirm his willingness to serve the country of his adoption at the cost of property and even his own life; he must definitely assert that he is willing to take other people's lives. Menaced as our nation is by lawlessness in a thousand forms that corrode its inner life, we give countenance to the fiction that our chief peril is that of invasion by foreign troops. At the very moment when we are uniting in a peace pact with all nations, we thrust into prominence as the one essential qualification for citizenship the absence of any scruples against war.

"It would be bad enough if such a policy had the support of habit and tradition, but it has not. It is a policy as new as it is vicious. Foreign observers, knowing how hospitable the United States always has been to non-combatants of every sort, and how little cause it has had to regret that hospitality, will naturally see in this new policy a sign that, in spite of our fine and friendly words, we are more thoroughly committed than ever to the principle of bloodshed as a means of attaining our national objectives. We know that this is not true; but how can we expect them to believe it?

"Two remedies for this situation are available. The first is a new decision by the Supreme Court. When the opinion in the Schwimmer case was handed down, the Kellogg Pact was not yet technically in force. It was not quite true then that the abandonment of war as an instrument of national policy had ceased to be a pious sentiment and had become law. But it is true now. When the pact came into full force and effect by the filing of the last ratification, that of Japan, the whole international situation was changed, and the situation at home no less. The Supreme Court could render a new and different decision in this changed situation without reversing itself. The other method would be the enactment by Congress of a new naturalization law specifying what shall and what shall not be required of applicants for admission to citizenship and specifically declaring that conscientious objection to active military service shall not constitute a bar to citizenship. By one way or the other, the situation must be changed."

In a contributed editorial, the *Christian Leader* for December 7, on the Qualification for Citizenship considers the Indiana case and says:

"We are shocked by the procedure and the behavior of the federal examiner. Perhaps the result was inevitable after the Supreme Court decision in the

Schwimmer case, in which, it will be remembered, the applicant was denied the privilege of citizenship because, woman though she was, she declared her unwillingness to bear arms in the country's defense . . . .

"We associate ourselves most willingly with the Friends in their pained surprise, in their dignified protest, and in their determination to bring this incident and its implications to the attention of our fellow-citizens."

The *Mennonite*, for December 12, calls to the attention of its readers the several noteworthy cases in which women holding pacifist views were denied application for citizenship in the United States because they believed the doctrine of peace the only consistent attitude they as Christians could hold. Basing their decision upon the pronouncement of the Supreme Court in the Rosika Schwimmer case, several judges in other parts of the country have refused women citizenship on the ground that they would not make good citizens if they did not pledge to stand ready to take life in their country's defense. It quotes the *Philadelphia Record* commenting on the Miss Graber case: "This is one of the most amazing dialogues on record. It is almost incredible. It is funny—and heartrending be-

cause it has no right to be funny. When will recruiting for the 'Woman's Battalion of Death begin?' Then, the editor adds in comment:

"The fact of the Peace Pact in the light of cases such as we have described them becomes a matter of shameful hypocrisy when our Government calls upon Russia and China to remember what they have promised in the pact and settle their differences without a resort to military means. We wonder if we are as badly scared of the rest of the nations of the world as Russia is so that our hope of safety lies in the fighting ability of women whom the world hitherto sacredly regarded as non-combatants."

## AT 'CHEROKEE QUARTERLY MEETING

Cherokee Quarterly Meeting of Friends was held at Seiling, Oklahoma, December 6-8, 1929. The attendance was representative but not large. The spirit of the meeting was outstanding in its devotion and determination to put into practice the soul-saving privilege of all followers of the Master.

The theme of the Quarterly Meeting was Evangelism. The Yearly Meeting program this year is the same. The opening message by Alpheus Rees of Ringwood was on this subject. The Workers' Conference was given to a discussion of various phases of Evangelism. It was found that all departments of the Church can be used in soul-winning if we will only try and adapt it to that end which is surely the end of all church work.

Arthur B. Chilson, Yearly Meeting Superintendent, was with us and added much to the Quarterly Meeting with his spiritual messages. Frank Davies of Gate, Oklahoma, was in attendance and gave a strong Peace address on Friday night.

Seiling had invited a large group of Christian Endeavorers to an Institute Thursday preceding the Quarterly Meeting. A goodly number accepted the invitation. A fine banquet had been arranged for in the High School Auditorium. Supper was had together and a fine time of fellowship after which they went to the church and divided into two classes. These were taught by Frank Davies and Carl D. Byrd. After the classes all assembled in the auditorium and L. Herbert Reynolds brought a very fine inspirational message to the large audience.

The next Quarterly Meeting sessions will be at Alva, Oklahoma.

The project of the Cherokee District in securing subscriptions to the Christian Endeavor World with which to send Carl D. Byrd to Berlin, Germany, next August as the representative to the World's C. E. Convention was emphasized and a fine response was given. Many pledged their support to the project.

## LONGING FOR LOVELINESS

BY GLENN WELMER DOUGLASS

O let me see the daylight dawn,

The shimmering glory of high noon,

The cobwebs gray upon the lawn,

The fragrant roses red in June;

The tints of flaming splendors flung

On toppling clouds, high-heaped afar,

The dewdrops on green grasses hung,

The radiance of the evening star;

The deep, sweet-scented dusk that falls

O'er all the land when day is dead,

The low, clear-throated thrush that calls

From sylvan shades when light has fled;

Let me behold a snow-peak glow

Deep crimson at the close of day,

A stream's majestic, murmuring flow

When home at last it joins the bay;

The sounding shores, the foam-crowned wave,

The mist that seems a maiden's veil,

The sky-blue waters, where they lave

The fleeting prow beneath the sail;

The snow that like a mantle spreads

O'er earth's soft shoulders, heaving high,

Her silken scarf of golden threads

That bright on hill and valley lie;

The fair, sweet-featured face of Earth,

The living sapphire of the sky,

Precious pleasures of pure worth,

Are mine and shall be till I die.

Woronoco, Mass.



# From Our London Correspondent

Observations by David M. Edwards

BY THE death of Georges Clemenceau there passes away another of the great figures of the World War. He possessed just those qualities which are of most value to the prosecution of war. His motto as the war-time Premier "War until Victory" which is of the same character as though it were "Kill and spare not," was just what France needed when he came to the place of leadership. He has been characterized as "bitter, prejudiced, unscrupulous, but a fierce and unrepentant republican, the terror of government after government, the 'tiger' of politics." Forty years of participation in politics left him with a negative record. Only one chivalrous deed stands to his credit, namely, the defense of Dreyfus. But it was to him that France turned in her hour of peril and he abundantly justified her confidence. His ruthless spirit forced into the Treaty of Versailles arrangements that will curse Europe for centuries. It was his patriotism that dictated both his methods in the prosecution of the war and his influence at Versailles. His patriotism was embittered in the hour of France's humiliation in 1871. Such men are fitted to wage wars, but are wholly incompetent to understand the spirit in which the terms of a lasting peace should be written. When wars cease from the earth such men as Georges Clemenceau will be unnecessary; and a warless civilization will not produce them.

It was on board a train coming into London from Leeds. At a station stop a large, well dressed man, but evidently a workman, got aboard. He sat down beside a gentleman and they were soon conversing together. The newly arrived passenger worked in a munitions factory. Doing what? Making armour-piercing shells. Each single shell costs £1400 (\$7,000). The workman told of the extraordinary care required in preserving these shells. He said, "They are better cared for than any baby."

## MAKING RIFLES FOR TURKEY!

Another scene. A court room. A man was up for some offense. To the inquiry as to his occupation, he answered, "Munitions worker." What particular job? "Making rifles for Turkey." It developed that the entire factory was working overtime "making rifles for Turkey." Thus the "war machine" grinds on. While our statesmen are having conversations; while the five greatest powers are preparing to come together in solemn conference to see what can be done to lessen armaments, the war machine grinds on with no slacking of its pace. Governments spend vast sums of

money investigating the making of new and more terrible instruments of death and destruction, including poisonous gases. Some of these days we are going to see the inconsistency of this and smash the war machine, so that it will no longer continue to neutralize everything attempted in the interests of making this a warless world. Will it be necessary to wait for a generation sufficiently trained in the methods of peace; or shall we of this generation "implement the Kellogg Pact" so that now the grinding of the war machine shall cease? So that we shall cease to manufacture armour-piercing shells, caring for them like babies! So that we shall not be making rifles for Turkey!

W. G. Gladstone, a grandson of the great Gladstone, called "Gladeyes" by his school fellows, was killed in the Great War. When war was hanging in the balance, he declared against it. His tenantry of Hawarden were ashamed of him. They threatened to duck him in the pond. When war was actually declared, he ceased to protest and volunteered. He was made a second lieutenant. He was offered non-combative employment but refused. He seemed to abandon himself to the thought of not returning from the war. He was killed by a sharp-shooter when unnecessarily exposing himself. His body was sent home and buried at Hawarden. Need one comment upon this incomparable loss to England? If his grandfather had been called to go to war when he was a young man, the loss to England would have been immense. When and if another war comes, let only men fifty years old and above go as soldiers.

## HOW WAR ATROCITIES GROW

Here is a sample of how the news stories grew during the war:

"When the fall of Antwerp got known the church bells were rung." (i.e. At Cologne and elsewhere in Germany.)—*Kölnische Zeitung*.

"According to the *Kölnische Zeitung*, the clergy of Antwerp were compelled to ring the church bells when the fortress was taken."—*Le Matin* (Paris).

"According to what *The Times* has heard from Cologne, via Paris, the unfortunate Belgian priests who refused to ring the church bells when Antwerp was taken have been sentenced to hard labor."—*Corrier della Sera* (Milan).

"According to information to the *Corrier della Sera* from Cologne, via London, it is confirmed that the barbaric conquerors of Antwerp punished the unfortunate Belgian priests for their heroic refusal to ring the church bells

by hanging them as living clappers to the bells with their heads down.—*Le Matin* (Paris).

Thus the story of the three Black Crows is illustrated. This is a mild example of what actually was resorted to in order to stir up sufficient rage to keep the war going. A brief statement of fact about the ringing of church bells in German cities appeared in German newspapers. This was caught up by newspapers in France, Italy and England and woven into a diabolical lie in order to keep hatred up to the necessary temperature.

## CHURCHILL PLAYS OSTRICH

Mr. Winston Churchill, following his recent visit to the United States, is writing a series of articles for the London *Telegraph* under the general title, "What I Saw in America." As is so frequently the case, he does not justify his selection of the title, for he tells nothing, concretely, of what he saw. His articles consist of "glittering generalities." One is reminded of the bishop who told a young preacher after hearing him speak, "If your text had had the smallpox, your sermon would never have caught the disease." One would doubtless be justified in concluding that Mr. Churchill had in his visit no contact with any place outside of large cities. He seems to have seen none of the many accomplishments of prohibition. He does not know of the vast increase in savings, the incalculable improvement in the efficiency of labor, the lessening of certain types of crime, the fact that the losing of the revenue from intoxicating liquors has indirectly increased the national revenue. He does not know that employers of labor believe in prohibition because of its influence upon labor and that the employee is as much committed to it as is the employer. He makes no mention of the fact that almost all of the states, with but two or three exceptions, I believe, by a majority vote adopted the Eighteenth Amendment, but states that the Amendment was forced upon the people and is kept in vogue by a bare majority, "possibly by a minority."

It would open Mr. Churchill's eyes to the facts concerning England's "superior method," if he would spend a few nights on the streets of London and visit a few "pubs." He speaks of the lessening of drunkenness in England. That may be true when the number of arrests is considered, but when the pubs and streets are so full of drunken men and women (as one can find them at any time after ten o'clock p. m.) one must be very drunk, indeed, to get any attention from the London "Bobby." The most revealing remark I can make about Mr. Churchill's article on this phase of his observation in America, is that it is not even "half-baked."



I wonder if Mr. Churchill saw the following statement in the *Times* of December 6. After a preliminary statement concerning the hours of operation for the pubs, the following appeared: "The city of Holborn having heretofore been considered as a theater neighborhood, the closing hour has been fixed at eleven o'clock, p. m., while on three sides of this division of London, the closing hour is ten o'clock, p. m. This is the occasion of the most disgraceful state of affairs. Between the hours of ten and eleven p. m. outsiders from all quarters poured into Holburn and the scenes in the public houses baffled description. The bars are over-crowded with disorderly men and women, many of them the worse for drink, and at closing time they are turned out with difficulty. In the case of one 'pub' on the border of St. Pancras, the misconduct was so great that extra police were sent for and found it quite impossible to cope with the situation. The condition of things is a disgrace to civilization; all decency was disregarded. On the Finsbury side the tramcars after eleven are crowded with drunken men and women and are known as the 'boozers' or 'drunkards' trams'."

And what about illicit sale of liquor? Is the United States the only place where there are "bootleggers?" Mr. Churchill evidently thinks so. Let him explain away the following: "Laxity in regard to the registration of clubs results in deplorable night clubs where the illegal sale of intoxicating liquors is carried on and misconduct is to a great extent rampant in the New Compton Street area. A police inspection should have the power to enter any premises where liquor is sold without being obliged first to obtain a magistrate's warrant."

A government has as much right to interfere with "personal rights" of disorderly people and to remove the cause of that disorderly conduct as it does to punish the crime of murder.

#### LLOYD GEORGE SPEAKS OUT

No man in England is the equal of Mr. Lloyd George when it comes to speaking upon some topic of great public interest. Only yesterday he pointed out in the House of Commons the fact that the nations had each and all failed to live up to their agreement at the time of the Versailles Treaty. Germany was disarmed and this was to be followed by reduction of armaments of other nations. Instead of this we have (and here he referred to President Hoover's Armistice Day speech) 10,000,000 more men under arms than we had in 1914 and seventy-five times as much armament for use. He stated that the Allies had trampled upon their obligation to disarm and had made the Disarmament Commission of the League of Nations a farce.

Throughout his masterly speech he was roundly applauded. The conclusion which one comes to when such information is brought forth is that "the war machine grinds on." Much talk is indulged in; conferences are held, worthy sentiments are expressed; organizations flourish; public peace meetings are held; but "the war machine grinds on." It is encouraged to do so by the fact that at some place in almost every speech by one of our statesmen there is a statement to the effect that we must have adequate preparedness. Few men who are in responsible places today are wholly committed to disarmament. In some way the fallacy that armaments are protection seems indestructible. And meanwhile "The war machine grinds on." Even Lloyd George weakened his speech by lamely conceding that Russia could not disarm until affairs in her neighborhood were greatly changed. And some of the greatest American advocates of world peace, those who are doing the most in its interests seem to think that they must make concessions to preparedness in almost every public utterance they make; and that is the particular utterance that gets the heartiest applause. Consistency is certainly a rare jewel.

#### WHITTIER ACTIVITIES

On the 18th of December, Louis T. Jones left Whittier, California, for Arizona with a large quantity of warm clothing to be distributed among the needy Indians. He is general superintendent of the church school of the First Friends Church in Whittier and one of the professors in Whittier College. He had made arrangements previous to his going, with the superintendent of the Hopi Reservation, where he will meet the field matron who is acquainted personally with all of the Indian families in need. There were two immense boxes of clothing, together with a trunk and two large suit cases well packed, including shoes, hose, underwear, dresses, men's suits, sweaters, shawls, cloaks, overcoats, etc. A shipment was also made to the Zuni Indians, some of whom are in distress in like manner, due to the past summer's drought. Louis Jones traveled all through this area of country last summer in connection with his friendly visitation among the several tribes of Arizona and New Mexico. Wherever he went, he found the natives most friendly and cordial as soon as he announced the purpose of his visit.

The Hopi Indians occupy a wild arid region about one hundred miles to the north of the Santa Fe Railroad and east of the Grand Canyon of the Colorado. The average altitude of the region is about 6,000 feet, hot in summer and cold in winter. Great, sharp mountain peaks

tower above this mountain plateau thousands of feet into the clouds. To reach the region, one is obliged to cross the great Painted Desert, almost totally nude and barren except for short scrubby sage brush and scattered dwarf pines. The drifting sand piles up into shifting dunes. The widely isolated and solitary volcanic buttes that here and there stick up give to the country a picturesque but desolate appearance. The lonely grandeur of the region has stamped itself upon the temperament of the widely scattered Indian groups that occupy it.

The Hopies are a remnant of that grand native civilization that once occupied this great southwest region, equal to and contemporary with the Egyptian and Babylonian culture. They are among the most intelligent Indians on the North American continent, as well as affable and kindly in disposition, and far more thrifty and industrious than the average. They are, moreover, very religious. They might be called the "Quaker Indians," so similar is their religious outlook to that of the Friends. They live largely in stone houses on high inaccessible plateaus or mesas. They belong to the Pueblo peoples, and apparently sought these regions as a means of protection against an enemy now unknown. They welcome the slightest show of attention, but they resent religious interference with strong opposition. They have held tenaciously to their native religious customs, and have maintained to a remarkable degree their original mode of life. The clothing that Dr. Jones is taking is termed a Friendly "Love Gift."

"The New Members Dinner" occurred on the evening of December 18 in the spacious dining hall of the church. It was held in honor of all those who have united with the First Friends Church of Whittier during the year 1929, the number being about 200. At this dinner the new members were guests of the church. About 350 partook of the dinner. As we stood around the tables, Howard L. Hockett led in singing, "Praise God From Whom All Blessings Flow." Willard O. Trueblood had charge of the program which followed, and gave first of all, his welcome to the guests. David E. Henley responded for the guests as a group, Dr. Roy Van Deman on behalf of those, who as himself, came from other denominations. Hettie Thomas Jenkins spoke for the women who had come into the church. C. Bevan Johnson extended the welcome of the church as Clerk of the Monthly Meeting. Dr. J. Herschel Coffin, Chairman of the Board of Religious Education, spoke for the Church School. The rendering of the "Messiah" at 8 p. m. in the auditorium was impressive and worshipful. There were seventy voices in the chorus, besides four soloists, and 1,950 people were in the audience.



# OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

## QUAKERS IN GENEVA

It seems only yesterday that the members of the Society of Friends in Geneva numbered round about a baker's dozen. Today they number nearly forty adults plus a score of children. Of the adults, fourteen are American, twelve British, four Swiss, three Austrian, two Japanese, one each Czech and Australian. Only nine have become Friends in Geneva. The rest brought their membership with them from various Yearly Meetings. Unfortunately, half of them are to be in Geneva for a comparatively short time.

The Hostel would be full to overflowing if several expected students had not been obliged to withdraw. The three or four vacant places, however, will soon be filled. The students already there include two American Friends, Frances Ferris and Algie Newlin, the latter holding one of the Biddle Fellowships for this year. Besides these, there are two Czechs, a Japanese, a Swiss and an Italian, three of the latter being in the Hostel for the second year. Wilson A. Young, the other Biddle Fellow, with his wife and two children is in a flat near the Hostel.

## VIENNA NOTES

The English Adult School in Vienna follows the Adult School Handbook published in England, but not very closely. Hans Schindler has been its president for several years. For three years, sharing the management with a committee chosen from the attenders of the school. After a lecture on the subject of the day, free discussion follows. As the attenders include Jews, Freethinkers and Catholics, they can not bring in much definite religion, and they also try to avoid the dangerous topic of party politics. It is a sufficiently remarkable achievement to bring together in any way groups of such widely separated ways of thinking.

The Vienna Center still carries on some relief work for old people whose savings were swallowed up in the currency inflation. No money is appropriated for this from the official funds of the English or American Friends; but a special appeal to Friends who had been in Austria was sent out this fall by Lily Bugbird, who is in charge of the work. Enough money has now come in to give out grocery orders regularly to 175 old people, and dinner tickets to five, for November, December and January and she hopes for enough to cover February, March and April.

Thanks to Joe Schindler, one of the Vienna Friends, the Center is in close touch with temperance work in Austria. He is secretary of one of the district groups—with about 300 members—of the Workers' Abstinence Association. "Unfortunately," writes Headley Horsnail, English representative at the Center, "like so many things in Austria, the temperance movement is divided on party political lines, the parties supporting the government having their own particular organizations with which the others do not cooperate. This seems a great pity, but it is typical of much in Austria." This group recently arranged a temperance exhibit at which Emma Cadbury spoke on Prohibition in the United States. The W. C. T. U. of America had presented them with a set of posters on "Why America Went Dry." These attracted much attention.

## THE FRANKFORT GROUP

The Frankfort Center Unit Committee is now sending us the Minutes of their regular bi-monthly meetings. This committee consists of several German Friends and Dorothy Henkel, an English Friend who has worked in Frankfort all through the relief period, and who has now been "loaned" by English Friends to the German Yearly Meeting. The Minutes show an active group of Friends doing much good work. Under its auspices is the British Wives' Club, an organization of the English wives of Germans, which was formed by the Friends early in their work at Frankfort, to the great joy of these women who had suffered all the hardships of the war, and, in addition, had been ostracized by their German neighbors. They still hail the club meetings as a delightful opportunity to speak their mother-tongue, and perhaps hear news of their mother-country. Then there is the Student Club, the International Club and the Children's

Group. The first two of these are also a heritage from the English-American-German Center in Frankfort; the Children's Group has been recently started, and holds considerable promise of helpfulness, not only to the children of Friends, but to others in the community.

## A MODERN SAINT OF SYRIA

Dr. Antonius Manasseh, for many years the doctor of the Quaker hospital in Brummana, not very far from Daniel Oliver's center, died on October 31st of pneumonia and heart failure. A fellow worker, R. J. Davidson, writes, "We are deeply thankful as we look back on the conditions in Brummana, and see how the beautiful life of Dr. Manasseh has overcome all social and religious and political barriers, so that at his death Greek and Maronite priests, Mohammedan, Druse and Christian, came to do him reverence." And again, from Dr. Najeeb Saad: "Nothing was more impressive than the deep sorrow felt by all sects in our neighborhood. Never before did a Maronite (Catholic) priest attend any religious service in a Protestant church; this time two were present in our Meetinghouse. Never before did the Catholic churches ring their bells in mourning over the death of a Protestant; this time both the Maronite church and Convent up in the village, behaved as though the departed was a member of their community, ringing their church bells in sympathetic mourning. The Greek Orthodox acted in like manner, and so also the Druses and Moslems."

## "THE BROOK IN THE WAY"

Psalm 110:7

How refreshing to drink  
Of "the brook in the way,"  
That flows from the mountains  
Where life-giving fountains  
Ne'er fail, though ill be the day!

When I am tired  
And the journey seems long,  
Then I come to the brink  
Of the brook and I drink  
And go on my way with a song.

MRS. L. E. MARDOCK.

Venango, Nebraska.

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# With Friends in the Near East

By A. WILLARD JONES

PERHAPS you may be interested in hearing something about our work of the past summer at Ram Allah. One of the most interesting features of the summer vacation was a series of Sunday evening talks given at the Friends Girls School. These talks were given in English and dealt with biography chiefly. There were college students, teachers and graduates of our schools, and others spending their vacation in Ram Allah. The group averaged about fifty persons each evening. They listened to short but interesting accounts of the lives of great leaders such as St. Francis, Livingstone, Helen Keller, Lincoln, Froebel, Gandhi, and others. The list of speakers is almost as long as that of the subjects. Alice Jones, Khalil Totah, Mr. Chivers of Jaffa, Mafouz Ajlouny, Mildred White, Christina Jones, Almy Grant, and others spoke at these meetings and the series was much enjoyed.

Ram Allah is an attractive place in summer and the hotels made special efforts to bring vacationers here. Some of their efforts were splendid but others, such as dancing floors and a Jewish jazz band, were not so helpful. An increasing number of Jaffa people rent homes here for the summer and spend their time rather quietly at tennis and reading. A number of these latter attended our meetings.

You have already read something about the Daily Vacation Bible School held in Palestine this summer. As Director, I had opportunity to get pretty close to the various teachers and schools and I felt that we were finding a splendid medium here for the expression of the Christian feelings and hopes of our young people. There were at least forty-five teachers and directors engaged in this work and of these more than thirty were young Palestinian ladies and gentlemen. The sons and daughters of our best Arab families engaged in this work and were delighted with their results. More than seven hundred children, some of whom had never been in school before, received from five to six weeks of this training and the handwork which they produced and the programs they gave were of the very best type. The ancient Greek Orthodox Church was interested in a new way—here is a program which they can adapt and use as they wish. They desire to give their children more thorough training and in one instance the Daily Vacation Bible School has produced a Sunday School which is continuing throughout the year.

The leader of this Sunday School is a teacher at the Jerusalem Girls College.

At the close of her D. V. B. School she made an appeal to the parents to send their children throughout the year. At the same time she asked the Greek Archimandrite, who was present, to allow her to use the building for the Sunday School. At the same time he graciously granted her request and the school is going on with about a hundred children enrolled. Her teachers are young Arab



A. WILLARD JONES

ladies who give their time to the work freely. I have been much pleased with this and other very fine results of the Daily Vacation Bible Schools.

The disturbances which occurred in August and September hindered this work somewhat but it was carried on under even dangerous circumstances by the brave girls who had begun it. They went to Bethlehem daily from Jerusalem to their work after the riots began, and at times it was unsafe to pass through the Jewish colonies on the way.

I have been rather busy this fall with the details of the Memorial Cottage that is being built for the Home Economics department of the Friends Girls School. It is a fine stone building about 40 x 60 feet and one story high except for three basement rooms under one side. The roof is flat with a parapet around so that it will be a lovely place for use on summer evenings and for other more practical uses. The walls are plastered but the floor is not yet down. The floor is to be of cement tiles and will be put down after the rest of the work is nearly all done.

Besides the basement there are six large rooms and two rooms for bathroom facilities. The kitchen will be one of the best rooms in the house and in this it will differ seriously from most village homes. A small dark room is usually devoted to this purpose. Otherwise the house is much the same as other houses being put up in the village. If any of you are interested in some special piece of work, I should like to remind you that this new house will need furnishings very soon.

## SOME VILLAGE HOME LIFE PROBLEMS

This forenoon I had two rather unpleasant diversions from my usual work. Last evening a young man came to tell me about his home life and I found that his wife was planning to go to visit her relatives in Egypt against his wishes. It is distressing to see the results of some of these marriages that are contracted without previous acquaintanceship. He has had to work hard to earn a living. She has not been well. They have a little daughter. But instead of their problems drawing them closer together they have drifted apart. Her mother advises her to leave him and he has good reasons for not wanting her to be with her relatives. I asked Katie Gabriel to go with me to visit them and to see what we could do to effect a reconciliation. She promised us to reconsider the matter and yet we went away with the feeling that as soon as her mother comes back she would follow her advice instead of ours. Where there is no real love to build upon and marriage is a contract only, it is hard to know what to do. I fear a divorce will be the result here.

The other incident was rather more amusing than serious. I came upon a most interesting scene by accident. It was in one of our Friend's houses and the man of the house—an old man—was entertaining four guests. Two of them were Moslems and two were his neighbors. The Moslems were bargaining about the feed for a cow which they were keeping for him. He was determined to give them thirty rotles of feed and his wife was protesting. She was almost in tears and when she saw me she dragged me in to mediate. I listened to the story and found that she wanted to give them only ten rotles. The old man is in his dotage and has made similar deals that have involved the family in debt. But he likes to show his authority and kept shouting at his wife that he was the boss of the house and she could take her clothes and go home to her father if she wanted to. Finally I suggested fifteen rotles—it is usually safe to guess that half the original amount is right—and they all agreed. I drew out a notebook and wrote a brief contract which the Moslem very seriously signed, using his



thumb print as he could not write. The wife was very happy indeed and took the paper herself. That little paper will help a great deal to make the deal binding.

I have mentioned this latter incident partly in order to show how backward and poor the country is in some ways. The older people are living in the Middle Ages—the younger generation is seeking divorce. In spite of all that the old man said to his wife (I scolded him roundly for it) still she minded it not a bit. But the other couple were married after the promise to “obey” was dropped from the marriage contract—in spirit at least. Again, in the two cases the underlying cause of trouble was lack of money. The young man works very hard and can scarcely make a living. Palestine is very poor economically. The situation is getting worse, I believe. The case of the farmer is very hard indeed. He borrows money at 20 percent if he is lucky and at 50 percent in some cases. It is ruinous, of course, but still he continues to borrow. The police courts are crowded with people brought up for debt.

#### ECONOMIC AND POLITICAL REFORMS NEEDED

One could get terribly discouraged if one felt that everything waits for an economic revival. But happily that is not so. Man shall live by bread—but not by bread alone. The prophets Isaiah, Jeremiah and others at first tried political and economic reforms but they came finally to see the importance of a group of individuals who would love God and keep His laws in their individual lives. Jesus spent years on twelve rather unpromising men and worked wonders with them. But one wonders if their bank account was any greater at the end than at the beginning of their discipleship. It is possible to do much for Palestine and her people by means of education, friendship, and the exercise of spiritual forces without great financial assistance, but one does hope and pray that in some way these other burdens may be lightened also.

There are many occasions for encouragement. One of the young men who took the course in Quakerism in the summer of 1928 joined the Meeting this summer. Another of the boys wanted to do so but wrote to his relatives in the United States before doing so. Another is in Beirut and is expressing a Friendly attitude there. We have had several calls for books on Quaker subjects and during the summer we had open house every Friday evening for the young people of the village. They came in crowds and enjoyed themselves very much indeed. It is splendid to work with young people out here. They enjoy group activities very much and they are very spontaneous in their enjoyment. Throughout the year Christina Jones has meetings with the

young women of the Meeting on Monday afternoons and in addition to social activities they make quilts and warm clothing for the poor people who would otherwise suffer during the cold wet winters here. Elias Audi, a pillar in our Meeting, has been unwell for several weeks and we miss him greatly in our Meeting. One Wednesday we went to his home for our Monthly Meeting and the prayer meeting that accompanies it. He is much better now and we expect him to be about soon.

I hope that you will remember us from time to time and that you will pray that we may have steadiness, sympathy and understanding during these trying times.

#### ACHIEVEMENTS AT MUNCIE

November has been a month of worth while achievements for Muncie Meeting of Friends. The second Sabbath in the month was set apart as a Day of Prayer. In the afternoon, between the hours of two and four, while the organist played softly old time hymns, members of the congregation came and in prayerful silence, communed with God.

Many spoke of the real benefit in a spiritual way which this service had meant to them and expressed the desire that other like services be planned during the new year.

#### HOME COMING OCCASION

A home coming in honor of the seventeenth anniversary of the organization of the Golden Band Class of the Friends Memorial Church was held the third Sunday in the month of November which was attended by about two hundred people. Many were members of the class in former years but now residents of other cities. A wonderful spirit of fellowship and good cheer was expressed throughout the day. After attending church services in a body, the class and guests went to the dining room of the church where an elaborate chicken dinner was served. Talks were given by Earl Dennis, the first teacher of the class, followed by Walter Hastings and Edna Carter, the present teacher of the class. Howard Cope also gave a very splendid talk. Messages were sent by friends in Detroit and California.

The Golden Band class wishes to be known as a class with the true Christian spirit and surely this reunion of friends old and new was a revelation to most of the members. They realized as never before how close and how dear are the bonds of Christian fellowship in a class of seventeen years growth.

#### THE MARY GODDARD HOME

During the autumn, while Sadie Stanley was a guest of Anna Sweet in Muncie, the Mary Goddard Class of the Friends Memorial Church held an “At Home” at the home of Mrs. Sweet, enter-

taining members from other organizations in the meeting. Sadie Stanley gave the guests a lovely word picture of the Mary Goddard Home in Jamaica which of course was especially interesting because the class, with the help of Joseph A. Goddard of Muncie Meeting made possible the Mary Goddard Home. This home was built in memory of Mary Goddard, a charter member of the church and a woman who was especially interested in the youth of the church. This home in Jamaica is a real haven of rest to many girls, former residents of Lyndale who are allowed the privilege of staying here at odd times when unemployed.

The class brought gifts, such as curtain materials, bed clothes, dishes, records, clothing, a rug and many other things numbering in all one hundred and ninety-one articles to be used as furnishings for the home. The total cost of gifts was estimated to be one hundred and forty-five dollars. Besides these gifts the women sent sixty dollars to be used for a water tank for Lyndale and the Mary Goddard Home; twenty-five dollars for interior decorating of the latter and fifteen dollars for cupboards in three of the bedrooms in the home.

Muncie Meeting feels especially fortunate having such a group of interested women and trust that the younger generation will in time be inspired to carry on the good work which this class has begun.

On Thanksgiving Day it has long been customary for the up-town churches of Muncie to have a reunion service on Thanksgiving morning. This was held this year in the First Presbyterian Church and Howard W. Cope was asked to preach the sermon.

Friends are very proud to say that he presented his message in such a way that all, including people from other congregations, were greatly impressed and have repeatedly spoken of his message as truly a help and an inspiration.

#### A BIRTHDAY ANNIVERSARY

December seventeenth was the eightyninth birthday anniversary of Joseph A. Goddard, one of the most beloved members of Muncie Meeting of Friends. The room where he lay was overflowing with gifts of flowers sent as tokens of love and esteem by friends who wished him happiness on his birthday anniversary and throughout the coming year. Many telegrams were received from a distance and all day long, callers came and went, wishing him much joy in the days to come. When evening came, in spite of his weakened condition, he felt no worse for having seen so many of his friends and having so much unusual excitement. Muncie Friends are hoping that he may be able soon to worship again in the meeting.



# QUAKERDOM • AT • LARGE

Poems by at least two Friends appear in the handsome volume, "Contemporary American Poets," issued for the year 1929. Mary Dell Allen of Whittier, California, contributes a poem, "Morning," while John R. Webb of Richmond, contributes verses entitled "The Fellowship of Light." The volume is edited by Horace C. Baker and is published by The Stratford Company of Boston.

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Rayner W. Kelsey, of Haverford College, recently appeared with Bruce Bliven, one of the editors of the *New Republic*, before the Contemporary Club of Philadelphia, the topic of discussion being "Propaganda." As a long-time champion of prohibition our Friend could not forbear availing himself of the golden opportunity of paying his respects to "wet" propaganda purveyed by the public press in general and by the *New Republic* in particular.

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Our Friend, John J. Haramy, a member of the Faculty of Indiana Central College, a United Brethren institution at Indianapolis, is coming to be quite in demand as a speaker on international and other topics, before clubs and various organizations. On the day following Christmas he gave an impressive address before the Richmond Kiwanis Club on America's contribution to the world, which he held to be the principle of liberty. A native Syrian, born in Jerusalem, John Haramy has an outside perspective, which, combined with keen discernment and an engaging personality, makes his presentation particularly effective. As a graduate of our Boys' School at Ram Allah, Palestine, and of Earlham College, he is a product of Friends education.

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Henry Coffin Fellow has a cover page poem on a special Christmas edition of the *Wichita Plaindealer* entitled "Dolly's Christmas at the Camp." There are six eight-line stanzas in dialect, and the basis of the poem is found, he says, in the eviction of two hundred working families in Gastonia, N. C., a town built and owned by the National Textile Manufacturers. These were members of the Textile Workers Union and they struck for a better living wage. The strikers picketed the works and the manufacturers brought in hundreds of relentless strikebreakers who came in contact with and killed and wounded many. One thousand workers were thrown out of their homes on to the streets. Strong men threw sick children with their play-

things into the street, one of which was a big doll, the heroine of the poem.

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William L. Pearson, chairman of the two committees on international relations of the Pasadena, California, Pastors Union and the United Church Brotherhood, reports an appeal on behalf of Pasadenans to their senators at Washington, D. C., to work for the earliest ratification of the statutes for adherence to the Permanent Court of International Justice on the basis of the Root protocol. A similar appeal was sent to President Hoover from their Union Thanksgiving Service and also urging for a drastic reduction of the five great navies by international agreement at the London Conference in January and for the early ratification of the Pan-American Arbitration Treaty by the United States Senate.

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Lillian E. Dyer of Alva, Oklahoma, invited the Executive Council of the Cherokee District of Christian Endeavor to meet with her in her home for a fellowship supper, December 10. Eighteen were able to be in attendance. Arrangements had been made for a two course supper. The home was decorated with C. E. colors and in harmony with the season of the year, too. After the fun and fellowship, the main purpose of the getting together was presented by L. Herbert Reynolds, President of the C. E. Union. His subject was the "Deportation of Carl D. Byrd to Berlin, Germany." He presented the project of the District in securing a sufficient number of Christian Endeavor World subscriptions to send Carl Byrd as the representative of this District to the World's Christian Endeavor Convention. There was a splendid response to the project.

\* \* \* \*

Writing in the *Methodist Leader*, an English publication, "Questor" has the following comment on George Fox's vision: "There is a story of four men who were asked to what nationality they would have elected to belong if they had had an alternative choice. The Scot said if he had not been a Scot he would have chosen to be Irish; the Englishman said

he would have been a Scot; the Welshman said he would have been English; but the Irishman remarked that if he had not been Irish he would have been ashamed of himself. I have often thought that if Methodism ceased, which seems unlikely, my alternative would be the Society of Friends—the most beautiful of all denominational names. My leaning is further strengthened this week by reading George Fox's vision of the good time coming when, in his view, we shall be without soldiers, without lawyers, without doctors, and without clergy."

\* \* \* \*

LeRoy E. DeMarsh, assistant secretary of the Mercer County Federation of Town and Country Young Men's Christian Associations, Trenton, N. J., comments appreciatively on our Christmas cover which made him "a bit homesick for New England's snow-clad hills." Their associations are emphasizing "World Friendship" in their group work for the coming year. A committee on World Brotherhood with equal representation for the white and colored branches has been appointed to arrange for activities along the line of world brotherhood. Some of the projects being considered will be the sending of a foreign student to the Toronto convention, filling several Treasure Chests for the Philippines, and corresponding with boys from other countries. A dozen boys, he relates, among whom was a colored fellow, who were attending the State Older Boys' Conference at Ridgewood, N. J., went into a drug store for ice cream. The clerk informed the colored boy that they did not serve colored folks. Immediately all the boys left, but soon came back twenty-five strong with a number of colored boys. Ice cream was ordered and served without any comment.

\* \* \* \*

The Nineteenth Annual Meeting of the Council of Church Boards of Education, the Sixteen Annual Meeting of the Association of American Colleges and the annual meetings of their allied interests will be held at Washington City the entire week beginning January 12, 1930. The Council is made up of twenty national church boards of education which represent American Protestantism, and the Association enrolls all of the important colleges of liberal arts and Sciences—over four hundred—in the country. The Permanent Executive Officer of both the Council and the Association is Dr. Robert L. Kelly, who was dean and president of Earlham College in 1901-1917. At the beginning of each session

## GOOD VISUAL EDUCATION

Adds 75% to clarity of idea and effectiveness of teaching. Why not rent a set of Frank W. Dell's slides and put on a program of Religious Education in your own Church or Sunday School, as Iowa Yearly Meeting and a Quarterly Meeting in New York Yearly Meeting have already done. For further particulars write to George Taylor, 211 E. Hadley St., Whittier, California.



of the Council of Church Boards of Education there will be a special period of worship led by President William Orville Mendenhall, the Presiding Clerk of the Five Years Meeting of Friends in America and the President of Friends University. During the week receptions will be given the delegates by Herbert Hoover at the White House, by Bishop Freeman at the Washington Cathedral and by the American Association of University Women at their Washington headquarters.

In our issue of December 19, notice of the recent death of an American Friend, Ross E. Holaday, who died at his post as United States Consul at Manchester, England, where he had served for fourteen years. There has since come to our hand a clipping from the *Manchester Guardian* for December 5, giving an extended account of the memorial service held in the Friends Meetinghouse in Mount Street on December 4 at which eloquent tributes to the life and service of United States Consul Holaday were given. Among the several who spoke was Dr. A. Cchedler, the Swiss Consul, who was present representing the Consular Association of Manchester of which Ross Holaday himself had been president. "If the establishment of goodwill and friendship between nations be one of the greatest tasks of the consuls," he declared, "then it may be said with certainty that our friend has not been found wanting, and, while peace may be preached and declared in great and impressive meetings, the ground is to be prepared by silent, altruistic work and the tireless efforts of diplomats like our deceased friend has been. That he should be taken from us hardly past the prime of life, when his service to his country and to mankind was at the zenith of its usefulness, makes the loss the greater."

NEWS OF OUR MEETINGS

The Friends of Denver, Colorado, have been greatly favored during the months of October, November and December by the visits and messages of the following Friends: Max I. Reich, of Philadelphia, Pa.; Rowntree Gillett and Frederick B. Sainty of London, England; President W. O. Mendenhall of Friends University; Chas. O. Whitely, Acting Field Secretary of the Mission Board of the Five Years Meeting, and Walter H. Wilson, Superintendent of Nebraska Yearly Meeting. Also helpful messages have been delivered by resident Friends ministers and resident ministers and members of other religious bodies: Wm. C. Allen, world traveler and lecturer; Alfred Young, Friends minister and teacher; S. Uemura, Pastor of Japanese M. E. Church; R. H. Harbert, Graduate of Fisk University and Pastor of A. M. E.

# Lesson Helps for 1930

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## FRIENDS BOOK AND SUPPLY HOUSE

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Church; and Y. M. Lazquez, Mexican Consul.

\* \* \* \*

Carl Miller and his wife of Bell have just closed a series of meetings at Denair, California, which were unusually constructive in type and which resulted in much good in the community. A number of children and young people, several of whom are associate members of the meeting, were converted.

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H. Elmer Pemberton came to Asheboro Street Meeting, Greensboro, N. C., for a week of special meetings, December 1 to 8. Two services were held each day except Saturday. The weather was exceedingly unfavorable for nearly half of the time and the audiences were on this account very much smaller than had been anticipated. Elmer Pemberton's messages were of a very high order, deeply devotional and thoughtful. His personality and messages were greatly appreciated by the members of the Meeting and by many from other churches who came to hear him. The best results of such an effort can not be tabulated or summed up in figures, but our lives are refreshed and we are glad to have had Elmer Pemberton with us.—M. S. H.

\* \* \* \*

Lee H. Stevens, of Burr Oak, Kansas, closed the most successful three weeks' revival ever held in the Friends Church, Miami, Oklahoma, on Sunday evening, December 22, 1929. His messages were direct, simple, biblical and spiritual, and were presented with great unction in the power of God, to the different conditions of the meeting. Twenty-seven found their way to an old fashioned altar of prayer and prayed through to victory,

many of whom were adults in the middle walks of life. Also, many in the church received definite blessings and are volunteering their services in the work of the Master. At the closing service the pastor, L. L. Zimmerman, was encouraged to see twenty-five persons come forward, expressing their wish to make the Friendly Church their church home.

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A correction which came too late to make the desired change before going to press with last week's issue, in a meeting notice reporting Berkeley Quarterly Meeting, would use the name of Ellis A. Wells of Capay Rancho, instead of Amos R. Wells as given by our correspondent. Interested Friends will note the desired correction near the close of article.

\* \* \* \*

The month of December was ushered in by several Yearly Meeting Committees and Permanent Board at Twentieth Street Meeting, New York City, and on December 2 a lecture was given by Bruce Curry of the Union Theological Seminary, on the subject, "Can We Take Jesus Seriously?" with present-day Christianity as a basis. He made all feel how the church had defeated the ends of religion by substituting their own selfish constructions for the teachings of Christ. At Monthly Meeting on December 4, Elizabeth Hazard, Secretary of New York Yearly Meeting, gave a most informing account of her work as Field Secretary throughout the Yearly Meeting. On the eleventh, was held the business meeting, after which, Allen Brown of New York City, gave a clear and helpful talk upon why and how he came among Friends and became one,



himself. December 15 at the monthly Tea Meeting, Frederick T. Hollowell, for three years a correspondent of the New York *Herald-Tribune* in Rome, spoke on "How It Feels to Live Under a Dictator." He told many amusing incidents from his life in Rome, explaining how Mussolini had given Italy order and discipline, but, nevertheless, strengthening convictions that repression is inseparable from a dictatorship. \* \* \*

The many friends of Richard R. Newby will be glad to know that his health has improved to the extent that he has resumed his full duties, with moderation, as General Superintendent of Western Yearly Meeting. His visits in the various Quarterly Meetings bring inspiration to the work of the church, as well as his splendid executive counsel by letter through the office which is of great value to the interests of the kingdom.

### MARY JANE WEAVER

At her home in Clintondale, N. Y., Mary J., wife of John W. Weaver, passed to her reward in her seventy-ninth year. Born at Farmington, N. Y., where she was married fifty-nine years ago, they moved to Clintondale in 1889, establishing a home which has been open house to many needing home and motherly care. Her quiet, unassuming life has influenced many who shared its privileges, some of whom are now ministers and missionaries.

While frail in health, she was devoted to the work of the church, serving as an elder for over twenty years, and with her husband filled the position of clerks of Marlboro Monthly Meeting for twenty-four years; also clerks of Cornwall Quarterly Meeting for a shorter period.

Her love for children was evidenced in teaching the primary class for many years, instilling in the hearts of the children a love for God's Word.

With growing faith confirmed by years of experience she was concerned that ministers preach the Word in its simplicity and power, and attended meetings regularly as long as health permitted. In the closing hours of her life she was deeply concerned for her grandchildren, with whom she talked about

the Christian life and the verities of the life beyond, which to her was very real. Of her it will truly be said, "Her works do follow her."

Besides her husband she is survived by three sons and five grandchildren.

Services were held at the home, December 2nd, conducted by Levinus K. Painter of Vermont, a former pastor, assisted by Russell Branson. Interment in Lloyd cemetery.

### DEATHS

**CLEAVER**—At the home of her daughter, Lena C. Smith, Carmel, Ind., December 1, 1929, Sarah H. Cleaver, aged 89 years and three months. Her church membership was with Friends at Spiceland, Ind. Surviving her are her son, Wm. J. Cleaver, and a daughter, Lena C. Smith. Interment at Damascus, Ohio.

**CROSBIE**—At Tacoma, Wash., November 23, 1929, Murray F. Crosbie, aged almost 63 years. Death came to him instantaneously as the result of a fall sustained while working as a carpenter in a lumber mill. Born December 6, 1866 near Salem, Iowa, the son of John M. and Matilda Frazer Crosbie, he was a life-long member of Friends. He attended Cleveland Bible Institute, and in 1899 was recorded as a minister by Cedar Creek Monthly Meeting of Salem (Iowa) Quarterly Meeting. As pastor, he served meetings in Nebraska, Iowa, and Washington. He was a member of Nebraska Yearly Meeting at the time of its organization, and served as a member of the board of trustees of Nebraska Central College. He is survived by his widow, Lillie A. Crosbie, three sons and one sister. The funeral service was in charge of Ezra G. Pearson, Superintendent of Tacoma Quarterly Meeting, assisted by Denver B. Headrick, pastor of Tacoma meeting. Interment in Tacoma cemetery.

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### LOCAL MEETING DIRECTORY

#### CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

#### CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

#### DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

#### LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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Tract Association of Friends, 302 Arch Street, Philadelphia.

### WANTED

About April 15, on my return from Japan and China, a well concerned woman Friend to help me with the problems of my home. Carolena M. Wood, Mt. Kisco, N. Y.